

# IGNATIANA

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**Contents:** THE PRAYER OF ST IGNATIUS ■ THE SPIRITUAL DIARY OF ST IGNATIUS, R. Correia-Afonso ■ THE ORIGIN OF IGNATIAN OBEDIENCE, R. Mayer ■ IN ACTIONE CONTEMPLATIVUS ■ NOTES ON THE SPIRITUAL EXERCISES, J.-B. Moyersoen ■ ANSWER TO A REQUEST FOR A CHANGE ■ A SELF-PORTRAIT (4) ■ COMMITTED TO THE APOSTOLATE, Walter A. Cook

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## The Prayer of Saint Ignatius as described by Nadal

“WE know that our Father Ignatius received the singular grace from God to be exercised freely in contemplation of the Most Holy Trinity and to be completely at rest in it. At one time grace would lead him to contemplation of the whole Trinity; towards It he was borne, to It he was united with his whole heart by an intimate experience of devotion and spiritual taste; at another he would contemplate the Father, or the Son, or the Holy Spirit. This contemplation of the Trinity he enjoyed both very frequently and up to the end of his life, and it was a great privilege, and in a very special way, that Father Ignatius received this kind of prayer. It allowed him to see God present in all things and in every action, and it was accompanied with a lively feeling for supernatural reality. He was a contemplative in the midst of activity or, to use his favourite expression, he found God in all things. This grace which illumined his soul became known to us by a kind of light that shone forth from his face and by the radiant trust with which he worked in Christ. It filled us with a great wonder. Our hearts were greatly comforted by the sight of him, as we were aware that something of the overflow of this grace flowed out upon ourselves. And this privilege, which we know was granted to our Father Ignatius, we believe to have been granted to the whole Society as well. We are sure that the grace of this kind of prayer and contemplation is prepared for all of us in the Society; indeed, we are convinced that it is joined to our very vocation.”

(M. H. Nadal, IV, No. 66: In Examen Annotationes)

# The Spiritual Diary of St Ignatius

(Continued)

ONE of the features of the controversy regarding the relative merits of public and private prayer, of traditional methods and so-called modern innovations, was an attack on Ignatian spirituality as unliturgical—or even antiliturgical<sup>1</sup>. If St Ignatius's Rules for thinking with the Church, and much else we know of him, were not enough to answer the charge, we might appeal to the evidence of the Diary: not only does it testify eloquently to an eminent devotion in our Father for the liturgy of the Holy Sacrifice, and to the marvellous graces he received during its celebration; but it shows, besides, how Ignatius's whole life, each of his days, was centred round the Eucharist. The various entries are not distinguished by the *dates* on which the recorded favours were received, but by the Mysteries commemorated in the Mass celebrated on the morning: so much so that, when on some days, due to indisposition, Ignatius did not celebrate, he recorded nothing either in the Diary. Moreover, the Mysteries he chose (at that time great freedom was given in the matter of votive Masses) manifest how fundamental and traditional were Ignatius's devotions. Thus, the week beginning Feb. 10, 1544, is divided into "Mass of the day . . . , Of the Holy Spirit . . . , Of the Trinity . . . , Of Our Lady . . . , Of the Name of Jesus . . . , Of Our Lady of the Temple. Simeon . . . , Of Jesus . . ."

On March 4, he records among other things:

"... When on the point of beginning Mass, very great unction and the most intense devotion to the Holy Trinity. After beginning, such devotion and tears that, on proceeding with the Mass, there came to my thought—because of the very noticeable pain I felt in one eye from so much weeping—that I would lose my sight if I went on with the Masses<sup>2</sup> and that it would be more advisable to preserve it—otherwise, . . . —; the tears ceased, though the assistance of much grace [was needed]: but later, during the greater part of the Mass, the assistance diminished and there was talking in the room, and . . . Then, almost at the end, turning towards Jesus and recovering something of what had been lost as I said 'Placeat tibi, Sancta Trinitas, etc.', [came] a very extreme love terminating in Its [i.e. the Trinity's] divine Majesty and an access of intense tears. So that, every time I experienced, during or before the Mass, special spiritual visitations, they all terminated in the Most Holy Trinity, carrying and drawing me to Its love. The Mass over and after unvesting, at the prayer of the altar: so many sobs, so much shedding of tears—everything terminating in the love of the Most Holy Trinity—that it seemed

1. Cf. *inter alia*, Peeters, *Spiritualité Ignatienne et Piété Liturgique*, and the bibliography given there, p. 5.

2. i.e. the series of Masses of the Trinity that he was saying those days.



to me I did not want to get up ( and away ) at feeling so much love and such spiritual sweetness.

"Afterwards several times, by the fire: interior love for It ( the Trinity ) and inclination to tears. And later, in the house of the Cardinal Bishop of ] Burgos, and through the streets till the XXI hour ( 3.30 p.m. ), on remembering the Most Holy Trinity<sup>3</sup>: an intense love and occasional inclinations to weep; and all these visitations terminating in the name and essence of the Most Holy Trinity, and not sensing clearly or seeing distinct Persons as at other times I have said above [ that I did ]. All these drew me to confidence, and not with the desire to say more Masses in order to reconcile myself further —nevertheless, I was wanting to fulfil them—, and hoping to find joy in Its divine Majesty."

"To find joy in the divine Majesty!" This is the dominant impression that stands out of the tortuous prose. As in the Retreat the varied exercises and all the minutely directed efforts come to rest in the sweet serenity of the Contemplation for obtaining Love, so the meticulous record of Ignatius's spiritual odyssey shines clear and bright in the radiance of his Trinitarian devotion. For him, all things bore the traces of their Triune origin. One day, after recording special lights regarding the Trinity, such as surpassed the fruit of assiduous study, he goes on to say:

"This day, even walking through the city: a representation to myself, with much interior joy, of the Most Holy Trinity, on seeing now three rational creatures, now three animals, now three other things, and that frequently."

We shall produce further-on more evidence on how Ignatius 'lived' the 'Contemplatio ad amorem'. Just now we continue considering how remarkably much account he makes of sensible devotion. By far the greater part of the Diary about this period is little more than a record of the presence or absence of tears. The saint, however, never forgets that these are only a means, and he will apply to them the ruthless norm of the Principle and Foundation, indeed of the Three Degrees of Humility.

[ March 14 ] Before Mass, during the whole of it and after it: abundance of tears that found their object now in the Father, now in the Son, now . . . and also in the Saints; but no vision, except in so far as the devotion by whiles terminated now in one, now in another. But all along, persistently, [ there rose ] in me

3. Regarding the 'recollection' of graces received, the commentator in *Christus* ( April 1954 ) says, "The spiritual 'rememberings' are among the most striking mystical graces in the Diary: recollections of the Trinity, of graces received, of Jesus, etc.. These 'recuerdos' have a special sweetness which makes the soul experience more deeply the effects of the graces it had received, in a sort of easeful relaxation of the sensibility. They are accompanied by tranquility, by tears, by increased devotion. In the Spiritual Exercises memory can likewise apply itself, not merely as a natural faculty, but as a power of mystical experiencing. Such remembrance-experiences, besides, make us take part anew in the mysterious 'commemorations' of the Church who, like the Virgin Mary ( Luke 2, 51 ) " keeps in her heart the memory of all this ", particularly during the Eucharistic Liturgy " in memory of ( Him ) ".

and penetrated deep into my soul the concern for reverence and self-surrender<sup>4</sup> which alone I would seek, and not tears: When going to celebrate, [it was] "with how much reverence and self-surrender I should pronounce the name of God our Lord, and not seek tears"; and as I exercised myself in this surrender, in the room, in chapel, and all through Mass, tears came again, which I repressed at once to attend to surrender. It did not seem to [come from] myself nor be mine, [impulsion to] surrender [simply] rose in me—and augmented the devotion and the tears: so much so that I was persuaded that this was the path the Lord wanted to point out to me. [For] in the last days I believed that He wanted to show me something, and so, whilst saying Mass, I was sure that this grace and knowledge meant more for the spiritual profit of my soul than all the previous ones.

[March] 16... [Whilst I was] praying in my room before Mass, that I be granted self-surrender, reverence and humility and—regarding visitations and tears—that they should not be granted me if there was equal service of His divine Majesty, or that I may enjoy His graces and visitations purely, without self-interest; and later on too: all spiritual visitations were coming when the [concern for] surrender was there... And each time that I was repressing tears and visitations as attention to them and desire for them arose, in order to attend first to surrender, the visitations came consequently... So, the opposite, i.e. to attend to visitations rather than to surrender, I considered to be wrong and it seemed to me that what I felt last Friday<sup>5</sup> was thus being confirmed.

The following day Ignatius finds himself incapable of such cherish-  
ed sentiments and at the same time desirous of them:

... A little while later, in the chapel, it seemed to me to be the divine Will that I should strive to seek and find but that I should not find, and that it would yet be good to seek without it being in my power to find. Then the Donor of graces grants [me] such an affluence of knowledge, visitations and spiritual relish, as I have said, with tears and very continual. I lost speech; at each word used to name God, such as 'Lord', etc., a marvellous self-surrender and reverential humility penetrated so deep into me that it seems impossible to explain.

Ignatian asceticism, far from savouring of Pelagian self-reliance, is nothing but an anxiety to prove faithful to the action and inspiration of God, an anxiety, however, that is not born of a puritanical fear before a Taskmaster, but of Christian filial love.

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4. 'Reuerencia y acatamiento' are the very words that occur in the contemplation of the Nativity (n. 114). 'Acatamiento' has been variously, translated. Fr Roothaan seems to have found difficulty in rendering it exactly, for he puts "obsequio (s. humilitate, devotione)". We prefer the more modern and equally Ignatian 'self-surrender', 'surrender'. It becomes the topic of the entries from here on.

5. i.e. on March 14, as recorded above. For the 'confirming' see Election [nn. 176 & 183].



[ March 30 ] Before Mass, in my room, then in the chapel, and whilst preparing: much tears. At Mass, great abundance of tears, all the time. Afterwards very intense tears.

... All these days it appeared to me that humility, reverence and surrender ought not to be full of fear but [ full ] of love; and this became very firm in my mind. I frequently<sup>6</sup> said, "Give me loving humility, and also reverence and self-surrender", receiving at these words new visitations. Likewise I was repressing tears to attend to this loving humility, etc.

Later in the day: great joy at remembering this. It seemed to me that it would not stop there but that the same thing was going subsequently to befall me with regard to creatures, that is, loving humility, etc.

During the same period, several times: a vision of the divine being in a circular shape, as before.

[ April 1 ] At Mass, many tears terminating in loving humility etc. . . . It seemed to me that, in order to find this in the [ Holy ] Sacrifice, it is necessary that I draw profit from it all day long, without distracting my mind from it.

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With this entry we may fittingly conclude: What we have read today is the Diary's form of the "Sume et suscipe", gathering up the entire day, nay Ignatius's entire life, into the morning's Eucharistic Sacrifice, in union with the loving surrender of the Son, his King and Leader.

R. CORREIA-AFONSO

6. or perhaps 'confidently'. In a subsequent entry Ignatius remarks that in default of loving reverence one should seek the fearful one, by considering one's faults, and thus reach the loving type.

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## Cuique suum

Our Programme-article, which introduced the first issue of *IGNATIANA*, ended with a prayer "*adapted from the Collect of the Octave of St Lawrence*", which we offered to our readers as an apt expression of our wishes for the Ignatian Year, adding that a great Tertian Master used to propose it to his Tertians as a programme of their last probation.

A reader has now pointed out to us that no less an authority than V. Rev. Fr Goswin Nickel, 8th General of the Society, had, as early as 1656, made the same adaptation of that Collect and asked that the spirit of St Ignatius may be aroused in the Society, — at that time with reference to the universal charity that should animate all Jesuits, "embracing in our Lord all parties, though at variance among themselves". (Ep. Praep. Gener., II, De nationali provincialique spiritu vitando, n. 18.)

# The Origin of Ignatian Obedience\*

**S**AINT Ignatius Loyola was The Man of Obedience. What was it that made him insist so much on this virtue? The result of his military experience? His genius for organization and for handling strong-willed men? A reaction against the individualistic Renaissance and Reformation, or even a step towards absolutism? None of these superficial theories has a foolproof support in the documents of St Ignatius's life and work.

There is no evidence that either the Loyola family, or the Basques as a race, were noted for obedience. Ignatius himself, from what we know of his early life, was not of a tractable or very disciplined nature. His famous stand at Pamplona was heroic, but it was also against the command of his superior officer. Yet this young Basque, through months of suffering and solitude, developed a capacity for listening to God. From this came love and a desire to serve, which became zeal for souls tempered by submission to the Church. His sudden change of plans in submitting to the Franciscan superior in Palestine is an example. Having returned to Spain, he humbly followed directions of his confessors in Manresa and Barcelona. At the same time, he kept his own ideas on his apostolate, but conformed outwardly when Church authorities silenced him at Salamanca.

Gradually he saw obedience as a response to the Call of the Eternal King. His first companions in Paris caught the spirit, and Peter Faber describes their attitude, "We offered ourselves to the Sovereign Pontiff, Paul III, to let him decide how we would serve Christ."

In the spring of 1539, the Pope sent the new priests two by two to various cities in Italy. After Lent they returned to Rome where they continued their ministries, but they began to meet in the evenings to discuss plans for the future. The first decision was to keep some kind of union and not allow apostolic work to break up their group. Then came the question of obedience. Should they take a third vow, in addition to poverty and chastity, to obey one of themselves as superior? One difficulty they mentioned was the unpopularity of the very name "religious". Another danger came from some Cardinals who were trying to reduce the variety of religious for the sake of reform. A third objection was the effect a strict vow might have on vocations. Would not even good men be deterred by the high sacrifice of religious obedience which was envisaged?

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\*Digest of "La genèse de l'obéissance ignatienne" by Gervais Dumeige, S.J., in *Christus*, July 1955, pp. 314-31.



At this point in their deliberations, they turned to reasons in favour of a vow. Without it, they would not have clearly defined commitments: each would go his own way. Also, to keep a permanent organization, nothing would be better than submission to rule and a superior. One of them, possibly Ignatius himself, gave the discussion a more positive turn by emphasizing the beauty of obedience as a heroic virtue, closely related to humility and self-abnegation. Finally they admitted that their obedience to the Pope would be more efficient under a superior to guide their daily activity. By unanimous vote, on the feast of St John the Baptist, 1539, they decided to make a vow of obedience an essential part of their new way of life.

In the first sketch of a constitution, this vow is defined: "All who wish to enter this congregation must take a vow of obedience to the Supreme Pontiff." Even in less-talented candidates, the spirit of obedience, with the grace of the mission, would supply for the lack of extraordinary gifts. To restrain imprudent zeal, no one would be allowed to go directly to the pope with plans or ideas. First they should seek God's Will in Spiritual Exercises and submit their wishes to the judgement of the Society.

Late, in 1542, Ignatius as General obtained the Pope's permission to send his subjects to work among Catholics without recourse to the Holy See. In 1549 Paul III extended this delegated power of the General to mission work, while preserving the Pope's authority supreme in the Society. Ignatian obedience thus reached its final form. All the early documents, from 1539 to 1550, repeat that the obedient man must see Christ in every superior, whether the Pope, the General, the local Rector or even the cook in the kitchen. The Bull of Julius III in 1550 put the Ignatian ideal into perspective with the obedience expected of every Catholic: What made the Society's obedience different was the perfection demanded and its central place in the Institute.

Thus, over a space of thirty years, Ignatius' idea of obedience grew from an obscure intuition (of a desire to serve Christ) into definite certainty: his sons now know that *day-to-day obedience links them to God who works out the salvation of the world through them.*

R. MAYER S.J.

**A KEY TO THE STUDY OF THE SPIRITUAL EXERCISES** by IGNACIO IPARRAGUIRRE S.J., translated by J. Chianese S.J. The Little Flower Press, Calcutta. As. 10 only.

Is exactly what the title says: it opens the road to study, provokes to study, aids to study.

# In Actione Contemplativus\*

THE formula *in actione contemplativus* is rightly considered as the classical expression of the Ignatian ideal of perfection, though it determines not only the spirit of the Society but applies as well to all those who are called to Christian perfection and engaged in exterior action. Still, the new relation which this phrase of Nadal establishes between the two traditional ideas of action and contemplation is typically Ignatian.

From the Greek philosophy comes not only the opposition between action (*praxis*) and contemplation (*theoria*), but also the idea of the superiority of the second over the first. For Plato, *praxis* means dealing with the world of appearances; *theoria* means study, particularly that of the true reality which leads to the passive contemplation of the Good. In this contemplation lies all perfection. Aristotle slightly corrected this dualism, but held on to it. Plotinus raises the divine transcendence so high as to make it inaccessible to the thinking mind: perfection is then to be sought in union and fusion with God in mystical ecstasy, whilst action is but a subordinate preparation.

These Greek ideas deeply influenced early Christian thought. Here, however, action was mostly used for moral and ascetical conduct, the necessary foundation for contemplation: and this includes the personal relation with God in prayer and devotion. Origen applied to the two ideas the text of Luke 10, 38: Martha is the symbol of the active, Mary of the contemplative life. Gregory the Great was the first to emphasize the value and dignity of the apostolate: he seems to place the mixed life above pure contemplation.

According to St Thomas Aquinas, the active life is directed to the love of the neighbour, the contemplative to the love of God — a schematization which is not quite correct. He too considers the mixed life as the highest; works of zeal are, as it were, an overflow of contemplation.

In the Ignatian conception, contemplation is joined with, and subordinated to, the active apostolic life. Perfection is realized in love-inspired action. Familiarity and union with God in prayer *and* action is the ideal. Special stress is laid on purity of intention, and much freedom left to 'discreet charity'. According to Suarez, the Society is an active order, in which intellectual and religious contemplation are means to perfect action — an action ever more steeped in God.

Hence arises the question: Is this subordination of contemplation as a means to action not an inversion of the objective

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\*Adapted by J. Belser, S.J., from E. Coreth, S.J., "In actione contemplativus", in *Zeitschrift für Katholische Theologie*, 76 (1954), pp. 55-82.



order of values? To find an answer we must consider a threefold polar tension in human life and a threefold historical prejudice.

One tension is that of knowledge and volition. Intellectualism considers intellectual knowledge of eternal Truth as the highest human act; pure contemplation comes first. But knowledge is but a part of life: its ever-present complement is the active tendency of the will. Hence, it is futile to ask which of the two is the higher. As the moral value of action depends on a free decision of the will, so is knowledge a previous condition for voluntary action, but in itself it has no moral value.

Another tension: interior and exterior. Spiritualism considers the human soul rather as a pure spirit, only exteriorly connected with matter. True, this theory is set aside by the Christian teaching on creation and the Thomistic doctrine of the soul as substantial form of the body: but, in practice, this doctrine is at times neglected. Our human souls are essentially related to the exterior, both by knowledge and by volition. Only in the union of exterior and interior can human activity reach its fulness. Apply this to the love of God: that love is shown in deeds more than in words. To concentrate on the danger of exterior 'activism' is to show an exaggerate belief in the polarity between exterior and interior.

A third tension is that between individual and society. Individualism is connected with both intellectualism and spiritualism. When perfection is seen only in the intercourse of the soul with God, the active love of the neighbour is neglected. But the Gospel places both loves, that of God and that of the neighbour, on the same level, Math. 22, 38; and cf. 1 John 4, 20. In theory this is hardly ever denied, yet many spiritual books stress it insufficiently. Man is essentially a member of society; and he is not redeemed as an individual only but as a member of the Church. Self-sanctification must then include the sanctification of others, also in the contemplative life of monastic orders. The apostolic life, therefore, is the highest way, because it includes interior and exterior love of God and love of the neighbour, and its exterior action is animated by interior love.

Contemplation may then *serve* action for the glory of God, because it comprises both knowledge and an attitude of the will. Such action gives glory to God both affectively and effectively. But prayer and contemplation are not entirely subordinated to action: they keep some independence, they are in themselves necessary for everyone, but they also ought to penetrate every activity.

And so in Nadal's formula, action means above all the apostolic work, whether direct or indirect. Contemplation means familiarity and union with God, both in prayer and in action. To find God in everything, in prayer or in action, is part of the Jesuit vocation and constitutes the perfection of the active way of life.

# Notes on the Spiritual Exercises

## C. The Four Weeks

The immediate object of the Spiritual Exercises is twofold: (a) to rid the soul of all inordinate attachments, (b) this done, to seek and find the will of God in the disposition of our life.

Riddance from disordered attachments is the main task of the First Week. Search for the will of God will be reserved mostly for the Second Week [ 135 ], but is not entirely absent from the First: The question " What ought I to do for Christ ? " is already raised at the end of the First Exercise [ 53 ]. Similarly freedom from inordinate attachments is not expected to be achieved by the end of the First Week. As a matter of fact, the more subtle attachments are dealt with only in the course of the Second Week.

### (1) *The First Week*

(a) It is enlightening to note both the succession of feelings which St Ignatius seeks to arouse during the First Week and the relative importance he seems to attach to each of those feelings.

First in time is *shame* and confusion, the indispensable disposition for true contrition ( one meditation and two repetitions ). Next comes *sorrow* ( one meditation and two repetitions ). Lastly, *fear* ( one meditation, *no* repetition ). As to *love*, it is present in every single exercise [ 53, 59, 61, 65, 71 ]. For, at no time, is sin considered apart from the Saviour who atoned for it, and every new exercise concludes on a note of wonder at His mercy, or gratitude and love for Him who died for us. The attitude aimed at is that of the sinful woman to whom great sins were forgiven because she also greatly loved.

(b) The three meditations of the First Week recall for our benefit the great " lights " on sin, which Ignatius had received at Manresa.

The *First Exercise* is a meditation on the historical consequences of " the first, second and third sins ", the most tragical consequence of which appears in the Colloquy: the death of Christ.

St Ignatius insists that the fruits of this meditation, viz. shame and confusion, should be sought in the consideration of " How many have been lost on account of a single mortal sin, and how many times I have deserved eternal damnation because of the many grievous sins that I have committed " [ 48 ]. " Compare ", says he in the First Point [ 50 ], " the one sin of the angels with the many sins I have committed. " The whole force of the Ignatian meditation lies in this comparison between the one sin which was punished with hell and my many sins which, however less grievous on account of my human weakness, were yet



essentially the same —“aversio a Deo et conversio ad creaturam”— and deserved, therefore, a similar punishment.

The *Second Exercise*, which considers sin in its essence, is a powerful meditation leading up to the highest motives for perfect contrition: God's attributes of wisdom, power, justice and goodness [ 59 ]. It ends, as is the case with the First and the Fifth Exercises, with a Colloquy “extolling the mercy of God our Lord” [ 61 ].

The two *Repetitions* which follow conclude with a Colloquy in which the realistic-minded Ignatius enumerates the practical fruits that ought to be drawn from the exercises of the First Week: graces that reform the whole man and extend to the whole world of sin. Mere *feelings* of shame and sorrow will not do at all; both the intellect and the will must be stirred up as well. The intellect by a “deep knowledge of my sins”, and not only of my sins but also “of the disorder of my actions”, wrought by my failing to live up to the principles enunciated in the Foundation, and “of the world”, the cause of so much sin. The will must be bestirred into “a sentiment of abhorrence” for the same three evils —my sins, the disorder of my actions, the world— and into a firm determination to “amend my life and put it in order” [ 63 ].

These graces are of such importance that they must be asked in three colloquies, successively from our Blessed Lady, the divine Son and the heavenly Father.

The *Meditation on Hell* strikes us by its sobriety. One gets the impression that St Ignatius, while recognizing its necessity even for exercitants who are “desirous of making as much progress as possible”, does not expect too much from it. As a matter of fact, the special grace of this meditation —“that if through my faults I forget the love of the eternal Lord, at least the fear of these punishments will keep me from falling into sin” [ 65 ]— is a signal one; for experience shows that fear of hell keeps few souls from falling into sin. Love is the more powerful deterrent.

The First Week is a time of sorrow. It need not, and should not, be one of anxiety or depression. We pray for shame, tears, fear. But such graces are not incompatible with spiritual consolation. Indeed “tears that move to the love of God because of sorrow for sins” are precisely the type of consolation which St Ignatius expects his disciple to experience [ 316 ].

When good souls complain —as St John Berchmans did and is too often the case— that the First Week is depressing, the suspicion is that the Retreat Director is at fault. Maybe he has upset the perfect balance of truths and feelings which characterizes the Ignatian presentation of sin. Or he has neglected to forewarn his exercitant against the snares of the evil spirit, whose characteristic it is to harass with anxiety, to afflict with sadness, to raise obstacles backed by fallacious reasonings that disturb the soul. Thus he seeks to prevent the soul from advancing” [315]

and reaping the fruit which is proper to this week, viz. a realization of one's sinfulness and a sincere contrition.

Exercitants "who seek to rise in the service of God to a higher perfection" will usefully be reminded that they are meditating on *forgiven* sins. Contrition, not a good confession, ought to be their main concern. "Peace and quiet in Christ our Lord" [316] are essential for the success of this First Week.

At the same time an experienced Director will remember that there may be in his audience one who is subject to graver temptations and needs to be strengthened in his hatred of mortal sin.

The exercises appointed by St Ignatius for the First Week occupy only one day. He, however, states that "if the one giving the Exercises judges that it would be profitable to the exercitant, other exercises may be given here" [71]. But he refrains from providing any 'Points' himself, either in the body of the Exercises or in appendix (as he will do for 52 Mysteries of the Life of Our Lord.) Obviously, in the mind of the author of the Exercises, the First Week, however necessary, ought not to be protracted. The full Exercises are meant only for those who are capable and desirous of making progress: such people are more liable to temptations that assume the appearance of good; for them the exercises of the Second Week are of greater consequence.

## (2) *The Kingdom of Christ*

After the sorrow of the First Week the sudden enthusing call of Christ the King has the effect of an Easter dawn in the protracted gloom of Good Friday.

The call of an earthly king is meant to "help us contemplate the life of the Eternal King" [91]. It does so in two ways: First, it reveals the intention of Christ in the mysteries of His life and death, "I have been setting you an example, which will teach you in your turn to do what I have done for you" (Jn 13, 15). Next, the unequalled attractiveness of our Blessed Lord's personality—"the very splendour and majesty of the hidden Godhead which shone forth even in (His) human face" and "could draw to Himself at first sight all who saw Him" (St Jerome, Comment. on Matth., ch. 9)—, as well as the appeal of His grandiose enterprise, admirably dispose the exercitant to be "prompt and diligent (in following Him and) accomplish(ing) His holy will" [91].

The main fruit expected from this contemplation is expressed in an offering that reminds us of the oblation made in the beginning of the Exercises [5]. Thus the Second Week, like the First, is prefaced by an act of self-surrender, the ideal disposition to hear and obey the voice of God.

Is the "kingdom" an invitation to the apostolic life? Yes and no. An invitation to the apostolate, i.e. to co-operation with Christ in the redemption of the world? Undoubtedly. A call



to the active apostolate? Not necessarily. St Ignatius already understood what Pius XII would stress in his Apostolic Constitution *Sponsa Christi*, that even the most strictly contemplative religious "should well understand that their vocation is fully and entirely apostolic, in no way restricted by the limits of places, objects or times, but reaching out, everywhere and always, to whatever concerns the honour of their divine Spouse or the salvation of the souls" (AAS 1951, p. 14). But not all generous souls are called to the active apostolate. Indeed, in the 'Kingdom of Christ' the unbounded enthusiasm of the soldier and knight, aroused by the personality and call of the Eternal King, "has a surprisingly sober outcome, resulting, not in 'the conquest of the whole world', but in a petition to imitate Christ in poverty and abuse"<sup>1</sup>. Ignatius, the realist, will countenance no illusion in his exercitant: the chief enemies of Christ are within, our "sensuality and carnal and worldly love". He is mindful of the Gospel's "If any man has a mind to come my way, let him renounce self" (Matth. 16, 24).

But note his prudence: "All persons who have judgement and reason will offer themselves entirely for His work." St Ignatius will never allow feelings to run away with reason: if he appeals to enthusiasm and love, it will always be with the sanction of reason.

Those, then, who wish "to distinguish themselves in the service of the Eternal King and the Lord of all", are carried further by their love "and make offerings of greater value and of more importance". Indeed, in course of time the logic of this offering will irresistibly lead them on to the Third Degree of Humility. For the present, such generous souls have no other concern or desire than to be with Christ, to follow Him as closely as possible. Knowing already as they do that Christ took the path of poverty and humility, they protest that it is their earnest desire and deliberate choice to imitate Him "in bearing all wrongs and all abuse and all poverty" [98].

The oblation, however, is subject to two conditions: (1) "provided only—as laid down in the Foundation—it is for Thy greater service and praise" (we have not yet reached the Third Degree of Humility); (2) "should Thy most holy majesty deign to choose and admit me to such a state and way of life": for, the election is still far away and God's will, which is always supreme, is not yet known.

J.-B. MOYERSON, S.J.

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Said St Ignatius:

"There are three infallible marks whereby a well-ordered and well-governed religious house can be recognized: the enclosure, cleanliness and the rule of silence, all three of them diligently preserved..."

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1. H. Rahner, *The Spirituality of St Ignatius Loyola*, p. 106.

## Answer to a Request for a Change

A Jesuit scholastic, Bartolomé Romano, had written to St Ignatius from the College of Ferrara complaining that he felt little taste for things spiritual. Doubtless, the cause of all his troubles lay in the place and the people around: if only he were given a change! Ignatius answers bravely (*Mon. Ignat.* I, 8, p. 328, N. 5130):

Jesus

Pax Christi: My dear Brother Bartolomé:

From the letters of others, but particularly from your own, I can well imagine the state you are in. This grieves me all the more, as I am really anxious about your spiritual welfare and eternal salvation.

Yet I am afraid you are being completely deceived if you think that the root of all your troubles —lack of peace of mind and inability to advance in the way of the Lord— springs from either the house you live in or from your Superiors and Brothers! I would rather say it springs from within you, not from without; in other words, from your lack of humility, obedience and the spirit of prayer; as well as from your unmortified self and the little fervour with which you crawl along the road of perfection.

You may change your surroundings, you may find other Superiors and a different set of companions,— yet if you do not reform the interior man, you will never do any good; in fact, you will be exactly the same, no matter where you go, until you really make up your mind to become humble, obedient, devout and mortified in your self-love.

This then is the change you must procure,— none other! I repeat, you should try to reform the interior man by getting him to become a loyal servant of God. So don't think of any external change whatever; for you will either be good and holy right there in Ferrara, or you just won't be good enough in any other college! And I am all the more certain of this because I know that you can be helped more at Ferrara than anywhere else.

There is another bit of advice I'd like to give you: Sincerely humble yourself before your Superior, ask his help, and open your entire heart to him either in confession or in the way that suits you best. Humbly accept the remedy he suggests. Keep yourself busy considering and lamenting over your own imperfections,— without so much as giving a thought to the defects of others. Finally, try in future to edify others more; and, please, do not try the patience of those who love you in Jesus Christ our Lord, and would like to see you become a good and perfect servant of that same Lord.

Every month write me a paragraph or two on the state in which you find yourself as regards humility, obedience, prayer and the desire for perfection; besides, let me also know how you are faring in your studies.

May Christ Our Lord protect you.

From Rome, 26 Jan. 1555



# A Self-Portrait (4)

LIBER AB OMNIBUS INORDINATIS AFFECTIONIBUS

"Free from all inordinate affections"

## I. The Importance of the Work of Purification

### A. FOR OUR RELATIONS WITH GOD

If there is one conviction which permeates the whole spirituality of St Ignatius it is that, whenever God finds a soul that is free and unattached, and opposes no obstacle to His action, He will work in it marvels beyond all expectation.

Man's rôle in the work of his sanctification consists mainly in clearing the ground, in emptying himself: the filling in, the adorning, is God's part and He will fulfil it "with good measure, pressed down and shaken up and running over" (Lc. 6, 38). The Spiritual Exercises with their lofty ideals of the Kingdom of Christ, the Three Degrees and the Contemplation to obtain divine Love, have no other object than "to rid ourselves of all inordinate affections, so that, once we are so rid, we may seek and find the divine will"; they are a method "of preparing and disposing the soul to rid itself of all inordinate affections".

To use a metaphor dear to St Ignatius: we are to be God's instruments for the redemption of the world: if the instrument is not up to the mark, if it is mis-shapen or blunt, or, worse still, if it is ill-adapted to the hand of the divine Artist, how can He produce His masterpieces? There must be nothing in the instrument that hampers the free action of God.

### B. FOR OUR RELATIONS WITH MEN

Among the many human qualities required in an apostle, two are of singular importance: he must be clear-sighted and he must be self-possessed.

(a) *Clear-sighted*: His mind must be undisturbed, free, lucid, that it may be filled with the brightness of God, that he may be guided by the sole lights of reason and faith, that he may discern the presence, the action and the will of God; that he may himself diffuse and communicate light to others and dispel their darkness. Consequently, the apostle must be free from inordinate affections, because it is these that distort the mind and obscure the judgement. Says St Ignatius in this connection: "Ne interius iudicium rationis perturbent" (P. IX, c. 2, n. 3). The clean of heart shall see God, but the animal man cannot grasp the things of God.

(b) *Self-possessed*: We remember the high ideal which St Ignatius proposes to all his sons in the 29th Rule of the Summary and in the Rules of Modesty: they must guard their senses from all disorder, preserve themselves in peace and interior humility,

speak with circumspection and edification; their whole demeanour must breathe modesty, gravity and peace, without any sign of impatience or pride. All this bespeaks a no mean degree of self-possession.

As to the General, he ought so to be a master of himself and circumspect, particularly in speech, that nothing, no least word, should escape him that would not edify. Edification and good example are one important reason why St Ignatius makes so much of freedom from disordinateness: good psychologist as he is, he always gives these the first place among the more human means of apostolate; and the General must lead the way as a pattern and mirror.

## II. St Ignatius's Work of Self-purification

The Spiritual Exercises record for our profit our Father's spiritual itinerary at Manresa. Hence they are also a testimony to an intense self-purification.

We are able to follow the gradual transformation of the soul of Ignatius; how, from the inexperienced new convert who had to deliberate whether it was or was not his duty to kill a blasphemer of Our Lady, he becomes one of the greatest saints and masters of the spiritual life.

The logic of the Foundation overwhelms him: the inexorable 'tantum quantum', the indispensable 'indifference', the inescapable final conclusion: "desiring and choosing solely that which better conduces to the end". Already at this early stage he sees that if he is to know and do the will of God, self-purification is indispensable; accordingly he sets to work.

We can follow him through the First Week: his shame and confusion at the great many times he has deserved hell; his tears and intense sorrow at having offended so great and good a God; his ardent prayer at the feet of the Crucified: What have I done for Christ, what am I doing for Christ, what ought I to do for Christ?; his oft-repeated triple colloquy that he might obtain an interior realization of his sins, of the disorder of his life, and of the world; his salutary fear of hell . . . Ignatius emerges a changed man, turning his back on sin and determined never to offend God again.

Will he now confine himself to high ideals and lofty contemplation? No, for the work of purification is never at an end. It must be pursued through the three following weeks —nay throughout life—, with higher motives and a process that is more searching and thorough. He will have recourse now to humiliations and suffering, to humility, from a motive of love —the love of Christ suffering, and the love of souls for His sake.

Nor should we ignore the exterior manifestations of this purification. Ignatius does nothing half-heartedly: he quits his home, his career, his titles. He knows no half-measures: he takes a vow of chastity, his confession lasts three days; he gives away his clothes,



lives on alms. His penances know no limits . . . In fine, Ignatius leaves Manresa a choice instrument in the hands of the great artist.

His contemporaries will then recognize in him a man "in whom the grace of God has tamed and subjected all inordinate affections, a man so unruffled in his ways of acting and, in his speech especially, so circumspect, that nothing, not even a single word, can be noted which does not give edification to the Companions of the Society and, beyond them, to all who come in contact with him" (P. IX, c. 2, n. 3).

## Committed to the Apostolate

THE Company of Jesus is totally committed to an intense active apostolate. Ignatius himself became an apostle at Manresa. "At the very moment he felt the total self-surrender of his soul become a living reality through the Exercises, he was drawn and driven to devote himself utterly to the care and salvation of souls."<sup>1</sup> Twenty years later, he lays upon his Company this divine commitment. The ideal he sketches in the Constitutions of the Order is his own apostolic ideal, tempered by two decades of hard experience. The care and salvation of souls is the purpose for which the Company is founded, and this purpose is attainable only by an intense commitment to the active life. For "the end of this Society is not only to save our own souls with the divine grace but, with the help of the same, to work intensely for the salvation and perfection of others."<sup>2</sup>

Emphasis is placed on the individual Jesuit apostle. The soldier of Pamplona had no concept of large armies with massed firepower, but he knew, from personal experience, the strength of a band of capable and devoted knights striving to signalize themselves in the service of their king. For his own apostolic company, he wants candidates hand-picked as more suitable, trained as more useful, employed more efficiently in the divine service: men of action, free from the greed and ambition that was enervating the Church, full of divine restlessness, ready to man any outpost, take up any battle position that the strategy of the moment demanded.

### *The Raw Material: Hand-picked as more suitable*

Ignatius is not interested in mere numbers. Whether six or sixty, he asks for "not anyone, but *hand-picked* men"<sup>3</sup>. Not only is he convinced that you cannot make a Jesuit out of any

1. Nadal, in *Mon. Hist.* IV, 826. (Ignatius left Manresa in February 1538. He began the Constitutions in 1541, completed them in 1551.)

2. "intensamente" Gen. Examen, I, 2.

3. "personas escogidas" VIII, 1, 2.

material; he is always on the look-out for more suitable candidates. "The greater the number of natural and infused gifts the candidate has for promoting the service of God according to the Institute of this Society, the *more suitable* he is for admission."<sup>4</sup> Specifically, he demands: Men solidly educated, or at least ready to learn; men discreet in action, or naturally gifted with enough common sense to acquire discretion; observant men, who see what is going on and remember what they see; strong-willed men, eager for perfection, balanced, constant in action, hard-working, with real zeal for souls; men who have been attracted to the Society by its apostolic purpose; men who are soft-spoken, of honest appearance, — for these qualities are necessary for dealing with people; men healthy and strong enough to bear the tough labours of our apostolate. Unsuitable, unqualified candidates must be sent away. Money and good family are not sufficient if the candidate lacks the essential qualities of an apostle (cf. I, 2, 5-13).

During the first two years of probation, the sifting process continues. If it is found that this active life is not his vocation (II, 1, 1), the candidate is to be sent away. Only when there is *reasonable hope*<sup>5</sup> that he will become an apostle is the candidate to be admitted to the simple vows of a Jesuit scholastic, and "the more talented, the more spiritual, the more healthy the candidate, the more suitable he is for the apostolate" (IV, 3, 2).

## II. The Formation: Trained as more useful

The formation of an apostle is "long and difficult" (V, 2, 1). Normally the formed coadjutor has 10 years, the professed 17 years of training, before final vows. At first glance, this would seem to be opposed to the immediate apostolic end of the Society; but the ideal of Ignatius is high. "This apostolate demands men who are humble, prudent, conspicuous for their learning and the purity of their lives."<sup>6</sup> The immediate good — apostolic action now — must be sacrificed for the higher good — the greater usefulness of the thoroughly trained apostle. "It is advisable that they postpone their apostolic activities until their training is completed, so that they might be *more useful* to others, later on, with the doctrine they have learned." (IV, 6, 3)

To his chapter on the concrete formation of the apostle, Ignatius prefixes a chapter containing two warnings: If the training should either break a man's health, or destroy his fervour of spirit, it has destroyed his apostolic usefulness. The scholastic must grow in health, of both body and soul. Beware lest zeal for studies destroy (his) fervour (IV, 4, 2); remove all obstacles to (his) spiritual advancement (III, 1, 2); so that the scholastic, with pure intention, always seek in his study the good of souls (IV, 6, 1). "And just as (he) advances in the way of God and

4. "mas idoneos" I, 2, 1.

5. "espere segun razon" IV, 3, 2; cf. also Form. Inst., n. 8.

6. "Exposcit Debitum" of Julius III: Formula Inst. Secunda, n. 9.



virtues, so also (he) must advance in bodily strength, for this necessary for labourers in the Lord's vineyard" (III, 1, 1). Excessive corporal austerities are forbidden, "lest they do harm and hinder greater good" (III, 2, 5). There must be moderation in study, sufficient sleep, rest for the sick (IV, 4, 1).

Throughout the formation, the *tantum-quantum* principle is applied. Whatever will make the scholastic a more useful apostle is to be acquired, and whatever interferes must be removed. "Let the scholastics begin to accustom themselves to bear spiritual arms for the help of others" (IV, 8, 1). These weapons are: *example of life, learning, and eloquence*<sup>7</sup>. The apostle must not only learn, he must know how to live what he learns, and how to teach others. For example, extempore speaking (IV, 6, 12), mastery of the vernaculars (IV, 8, 3), style of composition (IV, 13) will help the apostle to put across his message, not only in scholastic fashion for the more educated, but in popular form (IV, 8, 3), so that even children or uneducated people can understand (IV, 8, 6). In general, the apostle must look ahead and anticipate the difficulties of one committed to work in any part of the world, among any class of people, and use *every possible means* to prepare himself for this apostolate (IV, 8, 8).

Finally, while he is learning to bear spiritual arms for the help of souls, he should begin, even during his studies, to acquire dexterity in giving the Spiritual Exercises, "as a most important weapon in the armoury of the spiritual life" (IV, 8, 5). And when he has diligently completed his studies, he should apply himself even more diligently, during his third year of probation, to the development of his personal spiritual life, "that he might better help others towards progress in spirit" (V, 2, 1).

#### V. The Finished Product: More efficient workers

The Society of Jesus is a religious Order, but even the religious life of its members is ordered towards the apostolate. The Society practises religious life as a means of a *more efficient apostolate*.<sup>8</sup> The Obedience of a Jesuit enables him to undertake quickly, joyfully, perseveringly, whatever is commanded (I, 1, 1); and the fourth vow of the professed is intended particularly to make the Society available for any work that the Roman Pontiff shall suggest for the advance of the Faith and the good of souls. The Poverty of a Jesuit makes him free to move, *unencumbered*<sup>9</sup>, so that with greater liberty and edification (VI, 2, 7) he can go forward in God's service. Even in his religious observances, the absence of choir in common, the restrictions on prayer and penance, his way of life is so ordered as to give more time free for directly apostolic work, which is "*more proper*" to our Institute (VI, 3, 4).

7. "Vitae exemplum, doctrina et modus eam proponendi" IV, proem.

8. R.P. Generalis, in *Acta Romana*, 1948, p. 581

9. "desembaracadas" VI, 2, 7.

Every Jesuit is totally committed to an intense active apostolate, whatever his particular assignment. Manpower is distributed according to the needs of the moment. Men are sent "wherever the greater service of God and the greater good of souls demand" (VII, 1, 1). In general, the more universal a work is, the more souls that it influences, the more divine it is: *quo universalius, eo divinius* (VII, 2, D). Those apostolic works are preferred which reach the greatest number of souls in the least amount of time, with the most lasting results. Ignatius foresees that his Company will be divided into two classes of men: Jesuits on the move, and Jesuits stationed in one place<sup>10</sup>. Jesuits on the move are the missionaries, home and foreign, who use their own initiative within a given territory to find the precise work that is "more expedient" (VII, 3, 1). Jesuits in houses or colleges are stationary, but they too must be filled with the divine restlessness of the true apostle, seeking always to do "*what they can*" (VII, 4, 1). For instance, good example, prayer, Mass, Office, administering the sacraments, exhorting their neighbour to a better life, corporal works of mercy, and if they have the talent, writing books (VII, 4, 2-11).

Finally, though the emphasis in training is on the formation of the individual apostle, these apostles can only reach peak efficiency if they co-operate as a missionary team. "Joined together by the bond of fraternal charity, they can better and *more efficiently* apply themselves to the help of others."<sup>11</sup> Without this spirit of teamwork, Ignatius realizes that "the end of the Society cannot be attained" (VIII, 1, 1). This teamwork includes not only the absence of all singularity, of all discord of mind and will, but is founded positively on the union of each member of the Society with Christ our Lord, and on their personal love of Him (VIII, 1, 8).

In conclusion, the apostolate to which the Society is committed is a spiritual apostolate, and its primary means are spiritual. "For the conservation and increase, not only of the body, but also of the spirit of the Society, and the attainment of the end to which it is committed,—to help souls to reach their ultimate supernatural end—, those means which unite the instrument with God, and dispose it to be easily guided by His hand, are more important than those means which dispose the apostle towards his fellow-men."<sup>12</sup> First things must take first place: charity, pure intention, familiarity with God, sincere zeal for souls, these are the primary qualities of an apostle. "And it is from these interior things that force must flow to the exterior, for the end proposed to us" (X, 2)—the salvation and perfection of souls.

WALTER A. COOK, S.J.

10. "discurrendo per varia loca", "continenter residendo" VII, 4, 1.

11. "maz effcazmente" III, 1, 18.

12. On the Preservation and Increase of the Society, X, 2.

*Cum permissu Superiorum*